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Review Article :Concept of Daivavyapashraya Chikitsa in Ayurveda

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ABSTRACT

Ayurveda having its origin from *Vedas* is an eternal medical science covering all the aspects of life, health, disease and treatment. It treasures physical, psychological and spiritual wellbeing of an individual and represents total health of a human being in a holistic way. According to WHO, health is defined as a complete state of physical, mental, social and spiritual well being and not merely the absence of disease.¹ Ayurveda being a most effective and complete way to live healthy life suggests mainly three types of therapies to manage the diseases which are: *Daivavyapashraya*, *Yuktivyapashraya*, *Sattvavajaya*.² *Daivavyapashraya Chikitsa* means the treatment based on believing on divine power and divine remedies.

Keywords : *Daivavyapashraya, Daiva, Chikitsa, Ayurveda.*

INTRODUCTION

Daivavyapashraya is made of two words, *Daiva* and *Vyapasraya*.

The word '*Daiva*' refers to three different but related entities:

A) *Devah Surayonayah* (Dalhana.Su.Su.24/4): Divine or celestial beings derived from root '*di*' means 'to shine'.

B) *Daivamadrushtam* (Chakr.Cha.Su.11/54) :Destiny, fate or fortune that which is not seen.

C) *Daivam Karma Yadpourvadai hikam*³: Acts of past life and their dispositions.

Daiva thus relates to all that which is acquired before birth by descent in the long course of evolution.

The word *Vyapasraya* means *Visheshena Aasrayam* which refers to depending on, taking refuge with, having recourse to, or trusting to.

Thus, *Daivavyapashraya* is literally translated to mean any therapy that depends on or is linked to *Daiva* or unknown.

AIM

To understand the concept of *Daivavyapashraya Chikitsa* mentioned in *Ayurveda*.

MATERIALS AND METHODS

Basically this article is review of various *Ayurvedic* classical texts. Materials related to *DaivavyapashrayaChikitsa* have been collected from various *Ayurvedic* classical texts. The references were compiled, analysed and discussed for a thorough and in-depth understanding of the concept of *DaivavyapashrayaChikitsa* in *Ayurveda*.

DAIVAVYAPASHRAYA CHIKITSA

Definition

तत्र दैवव्यपाश्रयं-

मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्यनप्रणिपातगमनादि ।
(Cha.Su.11/54)

तत्र दैवव्यपाश्रयं मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोप-
वासस्वस्त्यनप्रणिधानगमनादि। (A.S.Su.12/4)

DaivavyapashrayaChikitsa includes incantation of mantras, talisman, wearing of gems, auspicious offering, gifts, oblations, observance of scriptural rules, atonement, fasts, benediction, obeisance to the god, going on pilgrimage etc.

तत्र दैवव्यपाश्रयं यत् पापस्योपघातकत्वेनैव जठराग्निसंयोगेन विना धातुसाम्यकरं
मन्त्रौषध्यादि। (A.S.Su.12/4 InduTika)

DaivavyapashrayaChikitsa is a practices which will help to abolish the sins and brings *Dhatu Satmya* without the help of *Jatharagni* and cures the ailments.

Origin of *Daivavyapashraya*

DaivavyapashrayaChikitsa is originated from *Atharva Veda* and *Rig Veda*. The *Atharvan* literature is replete with the methods of treatment, which rely heavily on divine intervention. *Ayurveda* being a subsidiary of *Atharva Veda* naturally inherited many of the practices described in *Atharva Veda* under this heading but in modified versions.

Why *Daivavyapashraya*

जातिकुलदेशकालवयःप्रत्यात्मनियता हि तेषां तेषां पुरुषाणां ते ते भावविशेषा भवन्ति।
(Cha.I.1/5)

The hereditary tendencies that are due to familial inheritance, class or caste in which one is born (*Jati*), lineage (*Kula*), professional and geographical descent (*Dasha*) and age (*Vaya/ Yuga* in which one is born), all of them have their own influence in developing good or bad qualities possessed by an individual. Thus *Daiva* refers to divine, destiny and deeds of past all of which are unseen, because of which the individual has to enjoy or suffer with this embodiment.

प्रज्ञापराधात् सम्भूते व्याधौ कर्मज आत्मनः।
नाभिर्शंसेद्बुधो देवान् पितृन्नापि राक्षसान्॥ (Cha.Ni.7/21)

आत्मानमेव मन्येत कर्तारं सुखदुःखयोः।

तस्माच्छ्रेयस्करं मार्गं प्रतिपद्येत नो त्रसेत्॥ (Cha.Ni.7/22)

Charaka categorically declares neither the Gods nor *Pishachas* nor *Gandarvas* nor *Rakshasas* afflict a person who himself is free from misdeeds. Primary cause of insanity in an individual is his own misdeeds and other agents like gods etc act only as the consequence of these misdeeds.⁴ One should never blame Gods or demons for the disease caused by one's own misdeeds. One should hold oneself responsible for his happiness and miseries. So one should follow the path of propitiousness.⁵

Daivaas Karma

दैवमात्मकृतं विद्यात् कर्म यत् पौर्वदैहिकम् (Cha.Vi.3/30)

What is done during the past life is known as *Daiva* where the effect is pre-determined.

निर्दिष्टं दैवशब्देन कर्म यत् पौर्वदैहिकम् (Cha.Sha.1/116)

अन्यजन्मकृतं कर्म दैवं पौरुषमैहिकम् (As.Su.9/82)

Daiva or the actions of the past life however have been accepted as very potential cause in the manifestation of certain diseases. Disease have been classified into *Karma* caused by actions of past life, *Doshaja* endogenous diseases caused by dietetic and environmental factors and *Karma Doshaja* mixed types.⁶ Infect any disease can purely be *Doshaja*, *Karma* or due to both or otherwise.

Daivavyapashraya Chikitsa includes *Mantras* (Incantations), *Aushadam* (Talisman), *Manidharan* (Wearing of gems), *Mangala Bali* (Auspicious offering), *Upahara* (Gifts), *Homa* (Oblations), *Niyam* (Observance of scriptural rules), *Prayaschita* (Atonement), *Tapa*, *Upavasa* (Fasting), *Japa* (Prayer), *Vrata* (Vows), *Svastayana* (Benediction), *Pranipata* (Obeisance to the god), *Gamana* (Going to pilgrimage) etc.

Mantras (Incantations)

Mantras is a Sanskrit word deriving from the root “man” meaning “to think, believe, suppose or imagine” and from which the word “*Manas*” meaning “mind” is created. The “*Tra*” suffix can be interpreted in many ways. First, “*Tra*” can mean “that which protects.” Another meaning of “*Tra*” is “tool or instrument” and *Mantras* is also method or way of focusing the mind on one thing.⁷ A third possibility for “*Tra*” is “crossing over” from the Sanskrit root *Tr*. *Mantras* can help our individual consciousness transcend and connect to the universal light of awareness. One definition of *Mantras* is “*Mananaat Traayate Iti Mantras*.” This means “*Mantras* is that which protects from thinking.” In other words, when we are mentally reciting a *Mantras*, and focused only on it, then all of the thoughts and emotions that we are normally caught up in cannot distract us. The *Mantras* protects us from them. That which uplifts by constant repetition is a *Mantras*.

Ayurveda advocates specific *Mantras* for specific type of disease.

Vishnusahasranama

विष्णुं सहस्रमूर्धानं चराचरपतिं विभुम्
स्तुवन्नामसहस्रेण ज्वरान् सर्वानपोहति (Cha.Chi.3/311)

Recitation of the *Sahasra Nama* (one thousand names) of Lord *Visnu* who has 1000 heads, who is the chief of the *Char Achara* (moving and non-moving things of the universe) and who is omnipresent, cures all types of *Jwara*.

Agantuja Unmada

रुद्रस्य प्रमथा नाम गणा लोके चरन्ति ये।
तेषां पूजां च कुर्वाण उन्मादेभ्यः प्रमुच्यते॥ (Cha.Chi.9/92)

It is supposed to be tackled by chanting *Mantras* to please Lord *Rudra*.

For Putra Prapti Mantras

तत्र मन्त्रं प्रयुञ्जीत- “अहिरसि आयुरसि सर्वतः प्रतिष्ठासि धाता त्वा ददतु विधाता त्वा दधातु ब्रह्मवर्चसा भव” इति। “ब्रह्मा बृहस्पतिर्विष्णुः सोमः सूर्यस्तथाऽश्विनौ। भगोऽथ मित्रावरुणौ वीरं [२] ददतु मे सुतम्” इत्युक्त्वा संवसेयाताम्। (Cha.Sha.8/8)

Then this *Mantras* (incantation) should be recited. You are the serpent god, you are the life and you constitute the support of everything. May god release you, may god maintain you. Be equipped with *Brahmavarchasamy Brahma, Brihaspati, Vishnu, Soma, Surya*, the *Ashvinis, Bhaga, Mitra* and *Varuna* provide me with a brave male child.

For Aushadha Nirmana (Magandhasthinamagada) (Cha.Chi.23/94)

अनेन सत्यवाक्येन सिध्यतामगदो ह्ययम्।
हिलिमिलिसंस्पृष्टे रक्ष सर्वभेषजोत्तमे स्वाहा॥
इति महागन्धहस्तीनामागदः। (Cha.Chi 23/94)

By this statement of truth, this recipe of antidote achieves its success. *Hilimili* is the *Bija-Mantras* (seed) of this incantation, and its association may protect this recipe which is the best among the remedies.

There is *Mantras* described by *Acharya* in *Vamana* therapy or simultaneously along with administration of drugs and at many places. *Sushruta* suggests chanting of a specific *Mantras* before the collection of some *Rasayan* drugs like *Somalata*.⁸ Inducing normal delivery⁹ and producing adequate milk.¹⁰

Manidharan (Wearing of gems)

Touch of precious stones and gems is said to exert influence in both positive and negative ways. Wearing of specific gems to influence fortunes and fates is a common practice in India. *Ayurveda* advocates the use of gems to protect against *Grahas* and ghosts. Following are few examples:

Mukta Mani in Greeshma Ritu

व्यजनैः पाणिसंस्पर्शैश्चन्दनोदकशीतलैः।
सेव्यमानो भजेदास्यां मुक्तामणिविभूषितः॥ (Cha.Su.6/31)

During the night, after having besmeared the body with sandal paste, one should sleep on the open airy roof of the house which is cooled by the rays of the moon. One decorated with pearls should be comfortably seated on a chair enjoying fans and the touch of tender hands- both cooled with sandal water.

It is also advised in *Pitta Chikitsa*¹¹ and *Jwara Chikitsa*¹² *Vaidurya*, *Mukta*, *Mani* in *Raktapitta Chikitsa*, *Trishna Chikitsa*¹³ *Visha Chikitsa*¹⁴ *Madatyaya Chikitsa*¹⁵ *Vatashonita Chikitsa*¹⁶ and *Bastisutriya Siddhi*.¹⁷

Mangalam (Auspicious)

मङ्गलं प्रशस्तौषधमणिधारणादि | (Su.Su.6/20 Dalhana)

An amulet is an object that is either worn (usually as jewellery), carried (perhaps as a weapon), or placed somewhere that has a ritual significance (such as a specific place within a home, or near a crop field), in the belief that it has magico-religious powers. Examples of such powers would include: the ability to protect against a specific type of danger, the ability to cure disease, or the ability to give preternatural strength to the wearer.

Prayaschitta (Atonement)

प्रायश्चित्तं प्राक्तनकर्मोपशमार्थं स्मार्तवचनेन चान्द्रायणादि, अथवा "प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते। तपोनिश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम्" – इति | (Su.Su.6/20 Dalhana)

Repentance is the activity of reviewing one's actions and feeling contrition or regret for past sins. It generally involves a commitment to personal change and resolving to live a more responsible and humane life. This typically includes an admission of guilt, a promise or resolution not to repeat the offense; an attempt to make restitution for the wrong, or in some way to reverse the harmful effects of the wrong wherever possible. Within a secular context repentance may form part of the process of psychological healing that takes place during a course of psychotherapy.

Homa (Oblations)

होमो लक्षकोटिप्रयुतोपलक्षितः | (Dalhana on Su.Su.6/20)

Offering of auspicious substances accompanied with prayers to the fire. It is supposed to please the deities and clear the environment. The substances offered in the fire have high medicinal value and the fumes produced can disinfect the environment by its antimicrobial action.

In *Rajayakshma*¹⁸, *Abhishapa* and *Abhichara Jwara Homa* is advised.¹⁹

Niyama (Observance of scriptural rules)

नियमः शास्त्रोदितो विधिर्मौनादिः | (Dalhana on S.Su.6/20)

Practice of healthy habits and religious observances conducive to cleanliness and self-control. Ethical guidelines called *Yamas* and *Niyamas*, or restraints and observances. *Niyama* is the precepts of individual discipline they are the means to control the 'Vitarkas,' i.e., the evil or negative mental thoughts. When acted upon, these thoughts result in injury to others, untruthfulness, hoarding, discontent, indolence or selfishness.

In the *Yoga Sutras*, *Patanjali* defined five *Niyamas* *Shoucha* (Purity), *Santosh* (Contentment), *Tapa* (Endurance), *Swadhyaya* (Self-study), *Eshwar Pranidhan* (Dedication or observances relating to inner discipline and responsibility).

The ten traditional *Niyamas* according to scriptures including the *Shandilya* and *Varuha Upanishads*, *Hatha Yoga Pradipika* by *Gorakshanatha*, the *Tirumantiram* of *Tirumularare :Hri* (remorse), *Santosh*(contentment), *Dana*(giving), *Astikya*(faith), *Ishvarapujana*(worship of the Lord), *Siddhanta Shravana*(scriptural listening), *Mati*(cognition), *Vrata*(sacred vows), *Japa*(recitation), *Tapa*(the endurance of the opposites).

Upahara(Gifts)

उपहारः देवादिषु गवाश्वप्रभृतीनामुपा (न) यनम्, अन्ये उपहारो देवतानां सपशुर्बलिः।
(Dalhana on Su.Su.5/11)

Offering of flesh and blood of animals to satisfy deity. *Bhagwat Geeta* says *Patra Pushpa Phala Toyam* also given as *Upahara*. Animal sacrifice is the ritual killing and offering of an animal to appease or maintain favour with a divine agency. Such forms of sacrifice are practiced within many religions around the world and have appeared historically in almost all cultures.²¹

Japa(Prayers)

जप ओङ्कारपूर्वकमृग्यजुःसामावर्तनं | (Dalhana on S.Su.6/20)
ब्रह्म जपतीति प्रणवादिमन्त्रमावर्तयति | (Chakr Cha.Su.27/346)
जपन् ब्रह्मेति ओङ्कारं जपन् | (Chakr Cha.Chi.1-3/11)

Japa is a spiritual discipline involving the meditative repetition of a *Mantras* or name of a divine power. The *Mantras* or name may be spoken softly, enough for the practitioner to hear it, or it may be spoken purely within the reciter's mind.²² *Mantras Japa* produces positive mental tracks, helping us to gradually overcome spiritual darkness. It is a powerful technique for focusing the mind and for harnessing the body/mind's subtle energies in completing the yogic path of self-transformation.²³

Bali (Sacrifices)

बलिः सपशुर्नैवेद्यम् | (Dalhana on Su.K.5/11)

The sacrifice of animals is often thought to have been part of some of the ancient *Yajnas* of the Vedic civilization. In the Vedic literature, however, a synonym that is given for the word '*Yajna*' is '*Adhvara*', which literally means 'that which is free from violence'. In order to be able to perform such an act, one needs to first sacrifice one's own cravings, selfishness and anger. One needs to 'slaughter' or 'sacrifice' (*Bali*) the 'brute' or 'animal' (*Pashu*) in himself, i.e. perform '*Pashu Bali*'.

Upavasa(Fasting)

उपवासः क्रोधादिपरित्यागः सत्याद्युपादानं च, वचनं हि- "उपावृत्तस्य पापेभ्यः सहवासो गुणे हि यः। उपवासः स विज्ञेयो न शरीरस्य शोषणम्" इति | (Cha.Su.1/6 Chakr)

Upavasa means abstinence from anger and observance of truthful acts. It also means the quality of a human being devoid of sinful acts which promotes him to good virtuous acts. *Upavasa* does not mean emaciation of the body by fasting etc.

Another meaning of *Upavasameans* close to the Lord. *Vasa* or *Nivasameans* place of stay or place to reside. So *Nivasawith* Lord is *Upavasa*. Stay close to the Lord. By fasting, toxins and waste are removed, and the body is given opportunity to recover and ultimately reach to a higher state of functioning and wellness.²⁴

Swastyayanam(Benediction)

This means blessing taken from gods, elders before beginning of any task. It imparts confidence and good will in a person.

According to *KashyapaSwastivachanam* used for *Kalyan*.

General phrases used as *Swastayayana* are *Ayushman Bhava*, *Mangalani Bhavanthu* etc.

Pranipata(Obeisance to god)

प्रणिपातो देवादीनां शारीरो नमस्कारः|(Cha.Su.11/54 Chakr)

Doing *Namaskara* to *Deva* etc. is called *Pranipata*. By *Pranam* there will be *Dukha Shamana*. (B.G.A.4)

Yatragamana(Going on pilgrimage)

गमनं विदूरदेवादिगमनम्|(Cha.Su.11/54 Chakr)

Going on pilgrimage is called *Gamana*. These places give calmness to mind. *Acharya Sushruta* mentioned about importance of *Yatragamanain Madhumeha Chikitsa*. *Nagna Pada Gamanam* creates pressure in the sole.

IMPORTANCE OF DAIVA VYAPASHRAYA

दैवमदृष्टं, तदाश्रित्य यद्वाधिप्रतीकारं करोति तदैवव्यपाश्रयं बलिमङ्गलादिः एतच्च प्रथममुक्तं सद्योऽक्लेशेन च व्याधिप्रशमकत्वात्|(ChakrCha.Su.1/58)

Daiva is *Adrishta*, *Vyadhi* depending on *Daiva* can be cured by *Daivavyapashraya Chikitsa* such as *Bali*, *Mangala* etc. *Daivavyapashraya Chikitsa* alleviates these diseases instantaneously and with the least labour.

DISSCUSSION

Thus Ayurveda has accepted *Daiva* in the form of past actions, unseen celestial / cosmic agents, curses and occult practices as causative factors for a variety of disorders. The treatments of such diseases are aimed at exhaustion of Karma by righteous measures or countering them by using suitable and effective antidotes. Hence a treatment named *Daivavyapashraya* was evolved incorporating all methods which can be effective in dealing such situations. From above said procedures establishment of mental aspects occurs thus removing the abnormal psychological events taking place in one's self. It is a treatment by Faith, which creates confidence and removes the fearing and pessimistic tendencies of a patient which in turn facilitate the cure of the disease.

CONCLUSION

Daivavyapashraya Chikitsa act on both level, psychological (*Manasika*) and material (*Sharirika*). *Daivavyapashraya* includes *Mantra*, *Mani* etc. which act at spiritual level or

psychic level without the involvement of *Jatharagni* and acts by *Prabhava*. Sometimes *Daivavyapashraya* is beyond the purview of reasoning and multidimensional study is needed to understand this.

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